5: Porter T-5 (1812-1814)1823
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CHAPTER XII.

Washington Islands.—Rooahooga.

On the meridian of the 23rd October, the man at the masthead discovered land bearing S. W. Our latitude at this time was 9° 6′ south, and the longitude by chronometer 138° 27′ west, from which we supposed it to be Hood's Island, one of the group of the Marquesas Islands, discovered by Lord Hood, while a midshipman with Captain Cook; and from its position it could be no other. Yet the description given of this Island by the historian of that voyage, answers so little to Hood's Island, as seen by us, that I should have had my doubts as to its identity, did not its latitude and longitude both correspond with that given by Cook, Hergest, and other navigators. Cook describes Hood's Island to be mountainous, cut into valleys, and thickly covered with brush-wood, and about fifteen or sixteen leagues in circuit. On my prizes joining me, I steered a little more to the northward, under easy sail, to fall in with the island of Rooahooga, one of the group discovered by Captain Roberts of Boston, in the month of May, in the year 1792. This group was called by him Washington Group, and some of the islands were named by him Adams, Jefferson, Hamilton, &c. &c. They were seen the preceding year (1791) by a Captain Ingraham, of the same place; but he had done no more than point out their situation.

On the 20th June, 1791, some of them were seen, and their position determined by a Captain Marchand, in the French ship Solide, bound on a trading voyage to the N. W. coast of America. Lieutenant Hergest, of the British navy, saw them on the 30th March, in the year 1792, examined their coasts, projected a chart of them, and described them more minutely than any other navigator. Captain Marchand and Lieutenant Hergest, probably

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ignorant that they had been previously seen and named by Captains Ingraham and Roberts, gave to each island particular names. Those seen by the French captain, received from him the names of Isle Marchand, Isle Baux, Les Deux Freres, Isle Masse, Isle Chanal, in honour of his owners, himself and officers. The group was called by him the Revolution Islands, in honour of the French revolution. Lieutenant Hergest named them, Sir Henry Martin's Island, Rion's Island, Trevanien's Island, Hergest's rocks, and (what might induce the belief of his having had a knowledge of a previous discovery) he has permitted two of them to retain the name of Roberts' Islands. Lieutenant Hergest was killed at the Sandwich Islands, on his way to join Vancouver, to whom he was sent with supplies in the ship Dædalus. Vancouver, in honour of his unfortunate friend, named the group Hergest's Islands. It is possible, as I before observed, that neither of the above navigators had a knowledge, at the time of falling in with the aforesaid islands, that they had been discovered and named some months before by Americans. Yet Captain Marchand obtained this knowledge at Canton, and notwithstanding, still assumes the right of naming them. Lieutenant Hergest did not discover them until near two years after they had been seen by the American Captains. His ignorance of the discovery seems less probable, and as no mention is made in the account of Vancouver's voyage, (the work which contains Lieutenant Hergest's remarks) of the discovery made by the Americans, and as the history of that voyage was not made public until after the publication of the discovery made by Ingraham, we can hardly bring ourselves to believe that the British (ever anxious to arrogate to themselves the merit of making new discoveries) were willing to allow our countrymen the barren honour of accidentally falling in with a group of islands, which before the month of May, 1791, were unknown to the world. Even Mr. Fleurien, the learned editor of Marchand's voyage, which was evidently written to rival that of Vancouver, has fallen into that error, arising from national prejudice, which he so much contemns; and notwithstanding our prior right, founded on a discovery well known to him, has attached to these islands the names given to them by Marchand. He has had the liberality, however, to admit that they had been first discovered by the Americans; but, notwithstanding this acknowledgment, he cannot divest himself of national prejudice so far as to allow them the names given by our countrymen. Yet Monsieur Fleurien makes this discovery one of the most conspicuous features of Marchand's voyage, and exults no little that they should have been seen by a citizen of France, before they had been visited by a servant of the British government. History and Geography

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will, however, do justice to the discovery of Mr. Ingraham, and whatever names may be given to them by English or French partizans, posterity will probably know them only as Washington's Group.

On the morning of the 24th, discovered the island of Rooahooga (so called by the natives, but by us Adams' Island) one of the Washington Group. Its aspect, on first making it, was little better than the barren and desolate islands we had been so long among. But on our nearer approach, the fertile vallies, whose beauties were heightened by the pleasant streams and clusters of houses, and groups of natives on the hills inviting us to land, produced a contrast much to the advantage of the islands we were now about visiting. Indeed, the extreme fertility of the soil, as it appeared to us after rounding the S. E. point of the island, produced sensations we had been little accustomed to, and made us long for the fruits with which the trees appeared every where loaded.

On rounding the S. E. part of the island, we saw a canoe coming off to the ship with eight of the natives, one of whom was seated in the bow, with his head ornamented with some yellow leaves, which at a distance we supposed to be feathers. They approached us very cautiously, and would not venture alongside until we had run very close in. But no persuasions of ours could induce them to come on board, although we offered them pieces of iron hoops, knives, fish-hooks, and other articles which we supposed them to hold in the highest estimation. We had a native of the island of Otaheita on board, who enabled them, but with apparent difficulty, to comprehend our wishes, and who gave them repeated assurances of our friendly disposition. They came under the stern, and after we had sent down to them, in a bucket made fast to a rope, several of the above articles, they sent up to us, by the same conveyance, a few fish and a part of their ornaments, consisting of a belt made of the fibres of the cocoa-nut, garnished with the small teeth of a hog, the only articles of exchange in their possession. They frequently repeated to us the word *taya*, which signifies friend, and invited us to the shore, where they assured us, by the most expressive gesticulations, that we should be made welcome. I was anxious to procure some refreshments, but more so to obtain a knowledge of a people with whom the world is so little acquainted. One of the canoes displayed a white flag: I caused a similar emblem of peace to be exhibited, and after waiting some time, perceiving that they were fearful of coming along side, I caused two boats to be manned and armed, and proceeded towards them. I soon approached them, and directed the Otaheitan to inform them that we were friendly disposed, and were willing to purchase of

5: Porter T-5 (1812-1814)1823
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that I should insist on being paid for the trouble they might put me to. They informed me they had an abundance of fruit and hogs, and would be willing to sacrifice the whole to purchase my friendship, if I should conquer them. Seeing that these strange people were resolutely bent on trying the effect of their arms against ours, I thought that the sooner they were convinced of their folly, the better it would be for themselves and us, as it would relieve us from the constant apprehension of an attack from them; and I believed it likely, that by giving them timely notice of our intentions, they would avoid coming so near as to permit our muskets to have much effect. Indeed it became absolutely necessary to do something; for the Happahs present informed me that their tribe believed that we were afraid to attack them, as we had threatened so much, without attempting any thing; and this idea, I found, began to prevail among those of our valley, which is called the valley of *Tieuhoy*, and the people *Havouhs*, *Pakeuhs*, *Hoattas*, &c. For the valley is subdivided into other valleys by the hills, and each small valley is inhabited by distinct tribes, governed by their own laws, and having their own chiefs and priests.

The tribes residing in the valley of Tieuhoy are in number six, and are called collectively Taeehs, which signifies friends

The number of warriors, which each tribe can send into the field, is as follows:

The Taeehs - - - - - :	2,500
Happahs - - - - - -	3,000
Maamatuhahs - - - -	2,000
Typees - - - - - -	3,500
Showneus - - - - -	3,000
Hatticahs - - - - :	2,500
Wooheahos - - - - -	2,500
Tatuahs - - - - -	200
Making in all - - - - - - - - -	19,200

Their general mode of fighting consists in constant skirmishing. The adverse parties assemble on the brows of opposite hills, having a plain between them. One or two, dressed out in all their finery, richly decorated with shells, tufts of hair, ear ornaments, &c. &c advance, dancing up to the opposite party, amid a shower of spears and stones (which they avoid with great dexterity) and daring the other to single combat. They are soon pursued by a greater number, who are in turn driven back; and if in their retreat they should chance to be knocked over with a stone, they are instantly dispatched with spears and war-clubs, and carried off in triumph. They have two descriptions of spears which they use in their warfare. Those by which they

6: Lisiansky T-5 (1803-1806) 1814 OX6 Marquesas OX6

useful to him in his present situation. I also left with him a quantity of garden seeds, which he promised to cultivate. Gunpowder was the only thing I refused him; for it was a law with me, not to suffer a single grain of this dangerous commodity to be given to the islanders. As this was to be the last day of our stay, I ordered, at night, some rockets to be let off, the appearance of which terrified the natives extremely. They verily believed that we had the power of sending up stars, and that these luminaries, after disappearing in the sky, returned to us to be sent up again. 1804. May.

Though in my narrative of events as they occurred, I have exhibited, perhaps, no very imperfect view, either of the islands we are quitting, or their inhabitants; it may not be amiss to add a few particulars, to render the picture more complete.

133 The old Marquesa islands, the names of which I have already given in their place, are five in number. They extend, by the observations I made, from 138° 18′ to 138° 55′ west longitude, and from 9° 25′ to 10° 30′ south latitude.

The new Marquesas are in like manner five in number; and [101] are called by their inhabitants, Ooaboa, which is Trevannion's island; Ooahoonha, which is Riou's; Noocahiva, which is Martin's; and Hiaoo and Fatooda, which are Roberts's. The first three occupy about thirty-five miles in latitude, and forty in longitude; they were discovered in 1791, by Mr. Ingram of the United States, in his voyage to America for furs, and were named by him after the immortal Washington. Having stopped only at the island of Noocahiva, I can say nothing of the rest,

7: Linton E-5 (1920-1921) 1923 OX6 Marquesas OX6

CONCLUSION

In spite of the large amount of literature dealing with Polynesia, few parts of this vast region have been carefully studied and there is no part for which the information can be considered at all complete. New Zealand is probably the best known locality. Satisfactory, but by no means complete, information is available for Hawaii and Samoa and the present activities of Bishop Museum will contribute additional information regarding Tonga, the Austral Islands and the Marquesas.

Accounts of the culture of single localities are chiefly valuable as a basis for the careful comparative study, which alone can throw light on the relations of the various Polynesian groups and ultimately on the larger questions of Polynesian origin and diffusion. The final solution of Polynesian problems can come only from a correlation of the evidence along all lines. Comparative studies based on a single class of evidence—traditions, religion, material culture or physical type—serve to arrange the data in order and make them available for such correlation. Theories based upon such partial studies can only be tentative but are justifiable on the basis of Bacon's dictum that truth can be brought out of error much more readily than out of chaos.

Recent studies of physical type have proved conclusively that the Polynesians are not a pure race but are made up of at least three racial elements (70). These elements are a dolichocephalic negroid race, a dolichocephalic or mesocephalic race which shows Caucasic affinities, and a brachycephalic race with slight Mongoloid affinities which Sullivan calls Indonesian (79, *b*, p. 18). The frequency and distribution of the two non-negroid races seems to indicate that they entered the region in nearly pure form. All three races are present in most of the Polynesian islands but they vary in the proportion which they bear to the total population of each group. The negroid element is strongest in Easter Island but is important in northern New Zealand and is found throughout southeastern Polynesia. The Caucasic element is strongest in northern New Zealand and the Marquesas. The Indonesian element is strongest in Tonga but is important in Samoa, southern New Zealand, Hawaii and the northern Marquesas.

Polynesian material culture shows an even more complex condition. The climate and products of all the Polynesian islands except New Zealand are so nearly the same that local difference in culture can not be ascribed to environmental causes, but it is hard to determine which of them are due to differences in the culture of the original settlers of each group. Many of the Polynesian groups are separated from their nearest neighbors by hundreds of miles of open sea and must have originally been settled by very small parties of immigrants. The *tuhuna* system, which placed the more important industries in the hands of

7: Linton E-5 (1920-1921) 1923 OX6 Marquesas OX6

a few skilled workmen, was highly developed among the historic Polynesians and when an immigrant group included no *tuhuna* of a given trade, that element of their original culture would tend to be lost or considerably modified. Primitive cultures are not static, and isolated populations come, in time, to have distinctive cultures. The legendary history of Polynesia points to long periods of quiescence and comparative isolation interspersed with periods of great nautical activity. Features which had been developed locally during a period of isolation might be carried to far distant groups during a succeeding period of voyages. The Polynesians were not conservative and it would have been possible for an immigrant group, too small to materially affect the physical type of an inhabited island, to profoundly modify its culture. Even during the periods of quiescence there was probably intermittent contact between the Polynesian islands through the medium of castaways. Some of the involuntary voyages which have occurred in Polynesia during the historic period have covered great distances, and the vagaries of winds and currents have sometimes carried canoes past many intervening islands to landfalls thousands of miles from their starting points. Castaways were usually well received and although they could hardly have brought about any major changes in culture they may very well have introduced single features such as folk tales, superior mechanical appliances, or new forms of ornaments. Western Polynesia was exposed to influences from both Micronesia and Melanesia. There is known to have been considerable contact between Samoa and the Gilbert Islands; and both Samoa and Tonga have been strongly influenced by Fiji.

In the preceding chapters of this publication a number of resemblances have been pointed out between the elements of Marquesan material culture and those of other parts of Polynesia. The distribution of the more important cultural traits in the Marquesas, New Zealand, Hawaii, the Society Islands, Samoa and Tonga is shown in the accompanying tables. Traits which are everywhere present in identical form, and traits which are limited to a single locality, have been omitted. The distribution of a few of the more important traits of non-material culture is also shown.